1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

142 Among the llaneros the Yaruros have the reputation of being darker in color than any of the other tribes. This may be due to their daily exposure to the sun, for I have noticed that forest peoples tend to be lighter in color than those living in the open country. This observation was also made by the early Spanish missionaries. Gilii wrote:

> The color of the peoples of the Orinoco commonly is dark, but somewhat reddish. It is true that some tribes, for example the Otomachi[1] and the Guami', incline toward black. But they are of such a color, nevertheless, that there is no one among them who can be said to be similar to the Negroes, whose color they abhor. Generally the tribes close to the Orinoco like the Zaruvi (Jaruvos), and the Quaquari' are brown; even more whitish are the inhabitants of the interior, and of the forests. Whitish are the Maipuri, some Tamanachi, and above all the Macchiritari, and the Oji.[1]

The most striking thing in the appearance of the Yaruros is the skin condition referred to by the Racionales as "pintado," painted. When a Yaruro is first afflicted, some patch of his skin will become dry and almost sooty black in color. This will gradually lose all pigment and become as light as the skin of a white man. Practically every individual of the band I met at El Buron showed this patchy skin. The appearance is analogous to that of being profusely covered with [146] freckles. This condition does not affect the health of the individual in any way. By the Racionales it is attributed to the habit of eating crocodile meat and crocodile eggs. The Yaruros give no explanation for it.

304 [752] They practice no mutilations except that the women drill small holes through the lower lip through which they thrust bone pins. One woman wore 13 such pins. She often used them to prick blisters raised by insect bites.

● 516 The Yaruros seemed to be ambidextrous. In a group of approximately 150, I counted 6 cases of definite left-handedness, but generally, the left hand is used with a certain amount of dexterity. In addition to using the hands, the toes are used to pick up objects; for instance, if the man wishes to pick up his bow from the ground he will not stoop, but will pick it up with his toes and raise it to the level of his hands.

The posture of the Yaruros is an excellent adaptation to the soft sands on which they are forced to walk whenever they are out of their canoes. Their shoulders are thrown far back with the chest

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[1] Gilii, vol. 2, book 1, p. 34: Il colore degli Orinochesi, comunamente e fosco, ma inclinante alquanto all' rossicio. Vero e, che alcune nazioni, a cagion di esempio, gli Ottomachi, ed i Guami, tirano piutosto al nero. Ma sono di color tale nondimeno, che niuno tra essi vi e, che possa dirsi simile a Negri, il cual colore aboorriscono moltissimo. Generalmente le nazioni vicine all 'Orinoco, siccome le suddette, i Zaurui, e i Quaquari, sono piu brune; piu bianchi gli abitanti delle macchie interne, e de'monti. Bianchicci sono dunque i Mapoi, i Maipuri, alcuni Tamanachi, e sopra tutti i Macchiritari, e gli Oji.

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

516 high and the hips carried well forward. As they walk along the soft sands they do not lean forward as a white man would to push against the yielding sands. The torso is held erect on the pelvis and the weight is shifted from hip to hip with the legs making a gliding motion beneath. In this way the walk is really a shifting of weight from one foot to another, the foot being planted almost flat on the ground. I noticed that on a hard trail the ball of the foot strikes the ground before the heel. They make a graceful picture as they walk about.

When sitting they double their legs under them, a position difficult to assume unless one has practiced it from childhood. The favorite sleeping posture is on the side with the knees drawn up close to the mouth. When sitting on the sands, if forced to pick up an object lying some distance away, the women especially would walk on all fours to it and bring it back without rising to a standing posture. In this manner I have seen women pick up firewood lying 50 yards away from the fire.

482 854 Loads are carried by men and women in nets suspended by a band from the forehead. Young children, who generally accompany their mothers on their food-gathering expeditions, are carried astride the hip, feeding at the breast as the mother goes about her work.

147 The physical endurance of the Yaruros is rather low. A day of hard paddling at a speed greater than their ordinary style, and they are exhausted. It is difficult to say whether this is due to their poor diet or simply to low racial vitality. It is certain that the American primitive is not as acclimated to the tropics as the Negro who, living on the same food as the Indian, will nevertheless outwork the latter.

177 The Yaruros today have been pushed to the Capanaparo and the Sinaruco Rivers. Rarely do they dare to wander far away from the banks of these two rivers. Since the days of the missions the indigenous tribes have been the victims of exploitation, even to the extent of enslavement. They are free booty for anyone who can catch them. The ranchers have sought to enslave the Yaruros, but an even more general sport has been the taking of the Yaruro women. Bandits and revolutionary groups sweeping along the llanos have not eased the Yaruro problem. Crocodile hunters, upon meeting with a band of Yaruros, will demand their women, and if the Yaruros should be reluctant to turn them over, death may be the price. I was told both by the Racionales, that is the peons, and the Yaruros, that about one month before I arrived in their midst about 150 Yaruros had been

185 rounded up and killed by the local "Jefes Civiles." The Yaruros are a hunted people, and they know that their extermination is imminent.

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

516 the Yaruro generally paddles sitting down in the bot-
502 tom of the canoe on several cross sticks without any back rest or any foot rest on which to brace himself. To one not accustomed to such a position it is clumsy and painful, and easily fatiguing. The paddler's stroke is short, quick, and choppy, like that of many South American tribes in Brazil.

SHELTER

362 Yaruro shelter is the simplest thing in the world. Nothing simpler could be devised. Shunning the forest and camping only on the open beaches by the river, the shelter is devised for two purposes—to protect the family from the winds, the insects, the sun,
342 and in the rainy season from the rain. They make, therefore, a variety of shelters. The camp shelter for daytime in the dry season consists of branches thrust vertically into the sands. If there are any persons about camp during the day, which there are generally, they will sit in the shade of these branches, moving around them as the sun changes its position in the sky. At night they dig holes in the sand and lie in them, protecting themselves from the winds by a shelter of branches or basketry at the head. These shelters, however, must allow a certain amount of wind to come through in order to prevent the gathering of large swarms of insects. Sleeping in holes in the sand, they keep warm, since the dry winds make it quite
361 chilly at night. All of the Yaruro in the Capanaparo are too no-
364 madic to build better shelter than the types described, since they stay in one camp only a few days, generally two or three. They move about so much, both for the lack of game in the area and the refuse that accumulates around camp, even though the vultures can always be seen feasting upon the remains of crocodile and turtle. The Yaruro are aware that if they stay too close to such piles of refuse they may become infected.

101 However, the Yaruro living on Linda Bara, the islands at the
361 mouth of the Capanaparo, have such an abundance of food that they
342 make somewhat more permanent structures. This consists generally of a low hemispherical structure covered with palm leaves which reach to about 2 feet from the ground, leaving the interior open to the winds, but even these structures are abandoned in a few weeks because of the insect life. This is the type of structure that is employed during the rainy season when life becomes more sedentary.

POTTERY

317 At certain places along the banks of the Capanaparo the proper
323 clay is found for pottery. The type preferred is whitish in color. Generally a small quantity of yellowish red clay is mixed with it.

1: Petrullo E-3 (1933-34) 1939 SS19 Yaruro SS19

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787 shaman eventually returned to us, being fed and greeted with affection by all.

The singing stopped at 6 o'clock. A number of rather remarkable facts are to be emphasized.

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796 1. By actual count the shaman sang no less than 3,000 musical phrases and verses and about 800 stanzas without any breaks or rest, ever changing the words, and subject matter, and jumping from one thing to another at a very fast tempo. How the shaman could make up his verses so quickly, while the people repeated the previous verse, is not easy to understand.

2. He shook the rattle without ceasing a moment, with the same sidewise motion of the hand, most violently for nine and a half hours.

● [516] 3. He sat in the same posture—left leg doubled under him, right leg in cross-leg position, for the entire time. Not once did he move.

[276] 4. He smoked the long cigars with the thick leaves without taking them out of his mouth, producing so much smoke that I choked and my eyes smarted from it. He must have smoked at least 75 of them, and probably over a hundred. He smoked 35 cigarettes, in addition, in the same way.

[273] 5. He drank about 2 gallons of unfermented crushed maize in water.

The music was spirited and had a swing with the emphasis on the off beat that is as effective, if not more so, than the negro spiritual.

After the all-night singing there was a lull in the morning, everyone snatching a wink of sleep, but by the time I had finished writing and medicating my foot the men crowded around to tell me of the night's experiences. At noon the women started singing, sitting in their hammocks, and they kept this up until late in the day. They were singing mostly about me. I noticed that their songs seemed to be of a simpler sort and more monotonous than those of the men, generally consisting of one verse repeated over and over again to form the [198] stanza. They sang in the women's language.

JUAN RARIO ON THE EVENTS OF THE NIGHT

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776 Panemé Tsió brought a horse for the shaman to go to Kuma's house. Panemé Tsió is represented as a sort of "boss" of the figurines found in the sands. Then came the father of Fernando. He said that they should live well here and warned him not to mistreat his wife (talking to son-in-law). Then came the father of Brigida. He said that the new wife of his grandson should treat her husband well and vice versa. Then came a brother of Brigida. He said that he is wealthy in Kuma's land, possessing cattle and horses. Then came the mother of Brigida. She counseled her grandchild not to